The Republican.

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STUDIED AGGRAVATION OF THE MISERY AND DISTRESS OF THE MANUFACTURING CLASSES BY THE PRESENT ADMINISTRATION AND BY PARLIAMENT.

EVERY week displays to us fresh attempts on the part of the administration and the Parliament to lay on some fresh burden on the people, to add something to the public calamities. Demonstrated proofs have been laid before the Parliament to shew, that in the manufacturing districts, there are thousands of families who have not a shilling per head per week to subsist on, and yet this very Parliament sanctions the petition and complaint of the Agricultural class, by going into a committee for the avowed purpose of giving them a higher price for their corn! In addition to this, the government increases its army, increases its pensions, increases its debt, increases the public expenditure for the present year considerably above the last, and all this increase takes place with the acknowledged increase of public distress, and the public inability to meet existing burthens. What can our Ministers mean by proceeding in so desperate a career with the most unblushing effrontery? How much longer do they expect to hoodwink the commercial class, and the middle classes of society generally, with the tottering bugbear called the funding system? Already, by their establishment of Savings' Banks, they have descended to extract the last mite of the servant and the labourer to their support. What further do they want? Millions after millions are yearly added to the debt of the government, for no other cause than its avowed inability to make the revenue meet the interest of the former amount, and its habituated profuse expenditure. The old proverb may be well applied here, that " it is a long lane that

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has no turning." The Ministers have entreated the patience of the people, and having obtained it, until that patience is become proverbial, they are now beginning to sport and dally with it. At the moment of writing this, the budget for the year has not been disclosed, but it is hinted, that a loan, which for its amount we might term a war loan, is to be asked by the Chancellor of the Exchequer. A loan of no less than 12,000,000 will suffice for him to carry on the system another year. It would be far better to break up the system at once, which may linger for another year or two at the farthest, than to suffer it to go on. The longer this breaking up is delayed, the greater will be the misery attending it when it comes, and its arrival is as certain as death to old age, and its moment of arrival equally uncertain.

Amidst the variety of resolutions and petitions which have been agreed to in different parts of the country on the subject of the public distresses the following may be considered im-

portant :-

"At a Public Meeting, held in the Town Hall, Liverpool, on Wednesday the 24th of May, 1820, for the purpose of considering the propriety of Petitioning the legislature to take the subject of the alarming increase of Pauperism into its most serious consideration, and to adopt such measures to remedy the evil as may appear most effectual.

Sir JOHN TOBIN, Knt. Mayor, in the Chair.

The following Resolutions were unanimously agreed to :-

First.—That this Meeting views, with the greatest concern, the gradual increase of pauperism throughout the Nation; an increase, which, even in this town, is so perceptible, as to excite in us the most painful feelings of sorrow and alarm.

Second,—That the more immediate causes of this evil appear to be the general unprofitableness of trade and industry, the consequent scarcity of employment for the poor, and the low wages of the labourers in most parts of the kingdom, compared with the prices of the necessaries of

life:

Third,—That as the existing corn laws prevent the reduction of the prices of provisions, nearly the whole earnings of the labouring poor, are absorbed in the purchase of food only; so that our manufacturers languish for want of domestic support; as well as for that foreign demand, which an importation of corn would ensure; and hence we behold an apparent surplus population, half fed and half clothed; while our stores are filled with prohibited corn, and our warehouses are loaded with manufactured goods.

Fourth.—That other causes of the increase of Pauperism are to be found in the circumstances; that, even with the present prices the farmer cannot meet his high rents, and afford a fair remuneration for labour; and the manufacturer, who appears to obtain a profit upon his exports, can only do so through the assistance of Poor Rates paid to his workmen; so that the nation at large loses, while it appears to gain.

Fifth.—That the existing restrictions on Commerce in general, prevents that favourable interchange of commodities, which would afford profit to the Merchant, and employment to the labourer; and that the operations of the paper system of currency, in the present attempt to return to specie payments, have such an effect, by narrowing the circulating medium, rendering payments difficult, and prices unprofitable, as to create the greatest embarrassment in trade.

Sixth.—That while Pauperism is thus rapidly produced by the high prices of provisions as to the labourer, their low prices, as compared with the farmer's rents, the operations of the corn-laws, the restrictions on trade, and the alterations in the value of money, we cannot avoid tracing the whole of these to the pressure of our public burthens; and this we state without at all discussing the national policy from which those bur-

dens have erisen.

Seventh.—That we therefore deem it highly necessary to appeal to the Legislature, and to submit the whole of the foregoing points to its consideration, and to suggest that as the present price of corn is 75 per cent. above the average prices during ten years previous to the late war, (an advance not obtained by any other productions of industry,) it appears most desirable, and just as far as it regards all the different orders of this great Empire, that the restrictions on the importation of corn should be considerably diminished, as the most direct means of alleviating the distresses of the poor. This measure, we conceive, would necessarily lead to the adoption of such retrenchments in the State, and such a liberal and equalizing policy towards the various interests of Agriculturists, Manufacturers, Merchants, and Fundholders, as would eventually emancipate a brave, an industrious, and a loyal nation from those burdens and privations which are at present truly ularming and dejecting.

Eighth.—That Petitions, founded on these resolutions, be presented to both Houses of Parliament, praying that these subjects may receive early and most serious consideration; and that these resolutions be interted in all the Liverpool, and in the London Times, Courier, and Globe

Newspapers.

Ninth.—That Petitions lie for signature at the usual places; and be transmitted to the Right Hon. Earl of Derby for presentment to the House of Lords, and to the Members for the Borough for presentment to the House of Commons.

JOHN TOBIN, Mayor, Chairman.

The Mayor having left the Chair, the thanks of the Meeting were voted to him for his impartial and able conduct in the Chair.

These Resolutions must have excited some little surprise when the town is considered from whence they came, the person who presided at the meeting, and the time and manner of their publication. There is almost room to suspect that the Member for Liverpool, Mr. Canning, has had some hand in getting up a Meeting and procuring those resolutions. The gentleman said not a word on the discussion on the Agricultural Petitions and the Corn Bill, and these Resolutions appeared as an anticipation of the result of such a discussion.—Ministers affect to object to any alteration in the Corn Laws,

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and the ground of their indifference is, that go which way will it will not add a shilling to the revenue. They, therefore effect neutrality on the subject. Still there is some ground a suspect, from the great majority of the Parliaments' Lowe House, on the question of going into a committee, that the Ministers must have winked to some of their dependants, or hounds, as Mr. Brougham calls them, to support the question, whilst they themselves affected sorrow at its success.

I shall now proceed to make a few observations on the Liverpool resolutions seriatim. The first resolution states that the meeting was alarmed at the visible increase of pauperism in that town, and throughout the country. Now there be so alarming an increase of pauperism in the town Liverpool, what must be the case in other towns of Lancashin and Yorkshire, where there is none but a manufacturing in terest? Liverpool abounds with merchants, and the wholest its inhabitants may be said to be dependent on the commercial interest. It has also the advantage, and an advantage lately boasted of, that by having a cabinet member for its representative in Parliament, it has obtained many advantages, in a commercial point of view, over other sea-port and commercial towns. It is but fair to say, taking all things into consideration, that Liverpool is one of the last towns in the three kingdoms, that would be likely to feel the distress of the times, so far, that the very supporters of the corruptions and abuses of the present system of government, through all their gradations, should come forward and avow their alarms. It should be also recollected that this Sir John Tobin, Knt. Mayor, would not be found presiding at a meeting to pas resolutions in support of, and a petition praying for reform of parliament. If I mistake not, he has actually refused to call such a meeting. This gentleman has been lately knighted on presenting an address to the King, and there is not a doubt but he is the favourite and a staunch supporter of George Canning in Liverpool. When we see such men coming forward to express their fears and alarms in such a town a Liverpool, what a light does it throw on the general picture of distress in the country? If there be an alarming and visible increase of pauperism in Liverpool, what must be the state of its sister town Manchester? Here pauperism has reached its acme: here the few inhabitants who have house over their heads, and food sufficient, have formed themselves into an armed association to keep down the complaints of the starving multitude, and to silence all expression of feeling

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Tie not only Manchester, but all the towns in its neighbourhood are suffering in a similar manner, and in a very different manner from what the people of Liverpool are suffering. might travel to Leeds, to Sheffield, to Birmingham, and fifty other towns, and see them in a far worse state than Liverpool. In fact, I consider the case to be this, that in Liverpool the suffering is not so great that the wealthier class of people are afraid to excite the popular feeling by commenting on it and passing resolutions to such effect, as to say, that it is alarming, which is evidently the case in Manchester and its neighbourhood. Those who have a little property left are evidently beginning to open their eyes, and to see that the manner of carrying on a system of government, like the present in England, by a funding system, is calculated to swallow up all property in one common vortex, and to make it entirely change hands, by taking from the industrious and supporting the idle and vicious.

The second resolution says, that the causes of the distress are the general unprofitableness of the trade and industry, the consequent scarcity of employment for the poor, and the low wages of the labourer, compared with the prices of the necessaries of life. This is a mere evasion of the grand cause: the cause of the distress is the enormous revenue drawn from the country, which has a tendency to enhance the price of food, and at the same time, by excessive export and import duties to cripple trade in every shape. It is an evident and admitted maxim, that every tax imposed on any article, falls on the consumer of that article, be it what it may: the price of the article is heightened in proportion to the amount of the tax put upon it, and in consequence of its advanced price, the consumer cannot consume so much in quantity of that article, as he could if the tax had not been put upon it, because there is no possibility of raising the wages of the labourer generally, in a ratio with the advanced prices of such articles as are subject to a heavy tax. The argument advanced by Burke, and lately echoed by Mr. Justice Bailey at York, is one of the most falfacious that ever issued from the mouth of man. The drift of their argument is simply this, that it is beneficial to a commumity to have a large revenue extracted from the produce of its labour in the shape of taxes, because, quoth they, it keeps up an extensive and rapid circulation of money, gives life to frade, and returns again into the same channel. Burke, I believe, knew better when he used the expression, as he was more rogue than fool: the latter I am inclined to think did

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not know better, as I take him to be more fool than room Mr. Justice Bailey is without question, as a private character. a good moral man, as a lawyer and a Judge, he may be honest, but he has travelled out of his sphere and made a fool of himself. He has written a commentary on the book of Com. mon Prayer, which is extremely puerile, it is equally ridicular lous with the theology of Johanna Southcote. His effort to prattle on the political state of the country, whilst on the Bench, that should discard all such matters, has exposed him also to much ridicule. Let him keep within his judicial sphere and say if he likes, that Christianity does not require the aid of the civil power, but that he punishes those so severely who doubt and attack it, not for the sake of the religion, but for their own henefit! This is all fair on your side Mr. Justice Bailey, but you must not hold political discourses on the bench, nor print your theological sentiments, if you wish to be considered a wise and prudent as well as an honest and moral man. But to return to the subject, from which I have inadvertently strayed, I would say, that an extensive revenue, a profuse expenditure, and a great circulation of money are by no means salutary to the general interest of the people. For instance, take any parish in the country out of the metropolis, and where there are no royal tradesmen, no barracks, and no rendesvouz for shipping and sailors, consequently, I mean a inland parish, comprising a small town surrounded with farms This we may suppose to be a small community in a great measure dependent on itself, having no exports or imports and scarce any connection with any other parish. From the community the taxgatherer takes 12s. from every 20s. carned by the labourer, or by him who employs the labourer. The district collector of taxes, a man altogether unconnected with this parish, comes round occasionally and removes all the proceeds of the taxes out of this parish, and sends it to the This money goes to support the splendour of the Crown, and the Royal Family, the splendour of all those who move in the precincts of the court, the splendid establishments of sinecurists and Pensioners. The sum of money withdrawn from this parish keeps a certain number of persons in idlenessand in an unproductive state, they are supported in ease and plenty by the taxes collected from the labour of perhaps a 1000 persons living at a distance from the metropolis and unconnected with it in every sense of the word. The royal tradesmen and the tradesmen of the metropolis, may, in some degree, feel the effects of the fructifying showers, of a profuse expenditure of

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money, collected in the shape of taxes, but my community, a an 100 miles distant, feel nothing of the kind. The severa tradesmen, with the farmers are fully competent to supply each others wants. They grow their own corn, breed and kill their own cattle, spin their own wool, and dress their own leather, with every other thing that is necessary for food and raiment, after importing a few cotton or linen goods, which may be occasionally supplied in barter for a surplus produce. This parish reaps no benefit from the system of trade carried on in the metropolis, it feels no good effect from a few royal tradesmen making splendid fortunes, if they happen to get their debts paid, or from an extensive circulation of money in and about the metropolis, by contracts for the army, the navy, or any other of the government establishments. No, the only thing that is felt by this parish, is the call of the taxgatherer, which every succeeding quarter, successively impoverishes this parish, and if the system be continued much longer, will leave it nothing but a parish of paupers, unable to assist each other, unable to cultivate the ground or breed cattle, because the taxgatherer is inexorable, and must be satisfied, and if there be no money, he moves off the live and dead stock, and sells it in the next parish where there might be a little money moving. So then, this parish is entirely rendered unproductive: idleness and pauperism is the result, habits of vice and theft are sure to follow, and all in consequence of the accursed system of extracting an extensive revenue by an extensive taxation. This is no unfair picture. There are hundreds of parishes in Ireland rendered desolate, in the manner which I have detailed; and in England, and Scotland, and Wales, the same system is producing the same effects. I might discreetly say, has already produced the same effects. The taxes we know must fall somewhere, in fructifying showers; but it happens, they are exhaled gradually from the whole surface of the nation, and descend in heavy showers on individual spots, and leave the remainder of the country dry and barren. The taxes have fallen in fructifying showers on Mr. Burke and Mr. Justice Bailey. They speak true enough, as far as they themselves are concerned; but it is the misfortune of such men, to consider that they and their fellows comprise what is termed, the people: they fancy that they are the nation, all its strength, and all its beauty. It is thus that we have found such men, which comprise all men who have salaries from the taxes, whether for services or not; and the whole host of clergy, applauding the measures of the government. It is an

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excellent butterfly system for them: like this little insect, they fly about in gaudy colours, for a season, and but for a season, the cold blasts of winter must come, and they are cut off for ever. The cold blasts of winter are now about to pass over this nation, and the whole of this swarm of locusts must full under it. The useful classes have suffered excessively, by their devouring the whole produce of the country, and fruits of their labour. The course of nature is without change and inevitable, artificial obstructions may be opposed to shift and remove her common bounties, but such an obstruction can

neither be rendered eternal nor durable.

The third resolution attributes a great portion of the distress to the existing Corn Laws, which enhance the price of bread: and in consequence of the lowness of wages, leaves the la. bourer no means to purchase other necessary articles. This may be so far true, but the farmer is so situated, that with his high rent, taxes, tithes, and county and parochial rates, he is compelled to ask a protected price for his corn, to enable him to meet all the demands that come upon him, before he can apply any thing to his own use. If the farmer had a price for his corn one fifth more than at present, his condition would he far from being enviable; he would then scarcely be able to bear up against the overwhelming taxation that now overpowers him. It is keeping up a delusion in the country, to say that the high price of this, that, or the other thing, is the cause of the distress; it may tend greatly to increase individual distress; but the system of taxation is the root of the evil; and to make this country again happy and prosperous, it is necessary that it should be freed from internal taxation for some years to come, or, at least, that the taxes should not be one tenth of what they are at present. But such is the stupidity of our agricultural classes, that they imagine if they could but obtain one hundred shillings per quarter for their wheat, they might go on singing, God save the King, Old Roast, and Burn the Bellows. They are making a great push at this moment, to obtain this price; and at the same time, making solemn protestations, that they are not radically inclined. Poor, stupid blockheads, they are but a little above their cattle, in point of intellect: they feel themselves verging into pauperism, in consequence of the heavy demands made upon them, and vainly fancy, that if their corn would fetch better price, they might struggle on. But who is to eat their corn at a higher price, not the labourer, of whom there are live millions in this country; his income will not afford him

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wheaten bread, as it is at present; and an advanced price on it, would only tend to remove him farther from it, and to add more to the number of his class. There is no remedy for the system that is now carrying on, but to break it up and begin de novo.

The fourth resolution is half an admission of what I have stated above, and I should not have noticed those resolutions at all, had I not felt surprize at seeing such resolutions come from such a quarter, and about to be presented to the House of Commons, by George Canning, in the form of a petition. What an answer is this to the speech lately made by Mr. Canning, to those very petitioners? Do they confess, that they feel that security for their property, which their representative lately told them they might now do, in consequence of the liberticide acts of the last Parliament? If Canning presents this petition to the House, it would be just as if he said, "You see here, those very men who have sent me to this House, have made me the instrument of giving the lie to all I said to

them at Liverpool." The fifth resolution is clear and expressive; and there is not a doubt, but that all restrictions on commerce are ultimately injurious to all parties concerned. It is a narrow and selfish policy which defeats its own purposes. There is a species of liberality in all the concerns and connections of life which amply repays itself. This medium is essential to the interests of individuals, and much more so in a government which sways the interests of millions. The miser, the suspicious and greedy mind, and the heedless spendthrift, are characters all equally inimical to their several interests, and the interests of those who are so unfortunate as to be connected with, or dependent on them. The fictitious currency of paper is the growth of an excessive taxation and a profuse expenditure, and has been carried to such a length in this country, as was never known before, or even contemplated by the most theoretic financier. It is past all remedy, and the day is fast approaching, when the holders of such nominal, ideal, and delusive property, will find, that it is of no other value than its weight in waste paper. The people at large cannot be responsible for any thing of the kind: it has not been circulated for their advantage, but to their injury, danger, and misery. What a picture will it be to review, when this frail fabric is blown away, and contemplate the thousands that have fallen victims, and have been banished their country, to prop this

bubble, and prevent it from a natural dissolution. The bank-

ing system has been an idol that delighted in human sacri-

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The sixth resolution is more candid and honest than any of the others: it directly charges all the public misery on the public burthens: but there is a false respect in the conclusion. when at a meeting, composed of the inhabitants of Liverpool they hesitate to say what is the character of the policy that has produced all those public burthens. It should be confinually rung in the ears of the King and his ministers, that it is the war which has been carried on for no other purpose than to keep down the spirit of liberty in this and other coun. tries, that has produced all the distress now complained of They should be further made to see and to feel, that the spirit which they have warred against, is not conquered, but is fast gathering strength, and will finally conquer them. It was the duty of the inhabitants of Liverpool to carry their resolutions further than they did tit was their duty to have pointed out to the parliament the only remedy for the distress, not that the present parliament would have acted upon it, but that they should be made to act in opposition to the better knowledge of the nation, by continually telling them what is their duty. We know that the House of Commons, as at present constituted, is not a deliberative body, but they pretend to be so, and therefore, it is fit that they should be exhibited in their proper character, and that it should be seen that they are guided by the interest and direction of the minister, and not by the collective wisdom of the nation. This should be practically exhibited to view as often as possible, and an attempt to impress upon them be made, that the day may arrive when a purer and a reformed Parliament, might call them to account for their past conduct.

The seventh resolution evinces that disposition which is too common throughout the country, namely, of the two classes commercial and agricultural, each endeavouring anxiously to lessen its own burthens, and throw it on the other. But would it not be much better if those classes would unite, and attack the system which tends alike to the ruin of both; and under the continuation of which, it is not possible that either can thrive. They might unite with effect, and produce a responsal advantage, but the fundholder and supporter of the system will smile, whilst he can keep those classes at logger-heads with each other. The fundholder must be put out of the question: he may be a creditor to the government; but the mass of the people have had neither share nor interest in

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the government, of late, and will never acknowledge themselves indebted or liable to pay that debt, which has been accumulated to keep them in a state of subjection and degradation. A variety of schemes are affoat to get rid of the claims of the fundholder, by compounding with him, and giving him a part payment to acquiesce in throwing up the remainder. But this will be found impracticable: the landholder will never willingly divide his lands. with the fundholder, and there is no other property tangible for the purpose. By way of amusement, I will say what I would have done at the breaking up of the funding system. I would take all the crown lands and other property, all the church lands and other property, and all lands and property belonging to public charities, and apply them to the remuneration of those, whose property is invested in the funds, whilst they are under a state of guardianship; and there may be some instances, where widows and others might have property invested in the funds, which they cannot remove, to those I would endeavour to afford a remuneration, but to the voluntary fundholder, I would say, you have contributed of your own accord to support, and benefit by this system, and you must now be contented and pocket your losses for your felly. The property which is said to belong to the crown and the church, I consider to be equally idle and useless to the nation, and to which no individual has a just and prior claim. The immense property which stands in the shape of public charities, we know has been converted to the most shameful purposes, and a national system of education might be adopted, much to be preferred to the badged and degraded system of charity schools: and at a very small expence to the community, every member might in his youth be led through the general routine of school education. But passing by theory, it is my firm opinion, that no quiet attempts of this kind will be made to restore the country to a prosperous state, and if that happy moment arrives, it must be from the effect of a compulsion, and not from a concession among parties. It is much to be desired, if we could get out of the labyrinth without violence, but history has no example for us to act upon, and it is very difficult to reconcile so many jarring interests, whilst the result will affect many of them so intensely. I can only echo what Mr. Cobbett has said on the subject, they must fight it out among themselves, I have nothing to do with either side, but to stand by and laugh. I could heartily wish the little fundholder who might have a 50 or a 100% in them;

would take warning, and endeavour to convert it into some. thing substantial before the evil day comes to him. He will have scarcely any room to claim pity for his loss and his folly, after the timely warning which has been given to him, rather think the bank directors are keeping back their inimitable notes, for the purpose of beginning a fresh account with them, and that they might not have to exchange those pretty things for the filthy rags, that are now in circulation. The mountain has been a long time in labour, and there is room to fear that these state physicians are not well skilled in the obstetric art, and that the birth will perish. But like the compiler of Moore's Almanack, we must leave this also to time to disclose, to yraverd out yet badellor ROCARLHE not

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who were intelligent and well disposed, and it was by the same Dorchester Gaol, June 5, 1820. birroll and Jadd sanson officers who commanded those troops, were not well disposed

attendant on Lingeraft and priesteraft: As the liberty of the EFFORTS OF THE SPANISH PRIESTS TO MAR AND BLOT THE REVOLUTION,-TUMULT AT inhibe political information and principles ARAGOSSA.

to their future welfare. Should the Court

We confess that we do not feel much surprise at any attempt that may be made on the part of the Spanish priesthood to work a counter revolution: A tumult has taken place at Saragossa, in which some lives have been lost. It appears, that a body of people, to the number of four or five hundred, were instigated by an archbishop and other priests, to throw down a stone or pillar, that had been lately erected to commemorate the restoration of the constitution, and that the military turned out, unanimously to prevent them, and fired among the seditionists. No further particulars have transpired, save that the archbishop and six other persons have been arrested, and are immediately to be brought to trial. Much as we deplore this or any similar circumstance, it appears to us but as a natural consequence, that a priesthood, which has possessed such an influence over a people as the Spanish priesthood has, should feel a shock at the great and unexpected change that has taken place, and that they should make some effort to recover their wonted influence, which under the new state of things must fall into a total decay. It should be recollected, that the great body of the Spanish people, the peasantry and the labouring classes, are quite ignorant, and have uniformly given themne. will

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selves up to the entire direction of their priests. They have had no newspapers nor periodical pamphlets to instruct them in politics and their rights, they have been ignorant of every thing that was passing beyond their own sphere of action. Had not the disposition to revolt against the despotism of Ferdinand commenced with the army, it could never have been carried into effect by the people, without the army, unless the priests had headed them, which was by no means likely, whilst their interests and privileges were not invaded. It has been the common characteristic of the Spanish soldier, to follow his officer to any thing. When in battle, if the officers were brave. the men would follow them to any thing, if the officers turned their backs, the men were sure to follow. Thus the revolution has been accomplished by the bravery of a few officers, who were intelligent and well disposed, and it was by the same means, that the horrid massacre of Cadiz took place, the officers who commanded those troops were not well disposed to the revolution, and possessed all the bigotry which is the attendant on kingcraft and priestcraft. As the liberty of the press is now extant in Spain, it must be producing a prodigious influence, because the people are just in that humour to imbibe political information and principles, which is essential to their future welfare. Should the Cortes be able to carry on the great work of reformation, civil and religious liberty, and prevent the priests from stirring up a civil war, a year or two will make a wonderful change in the ideas and comprehensions of the mass of the Spanish people. Every man of course will be anxious to learn to read, to qualify himself as an elector, and when able to read, he will not have his mind polluted at first with false and injurious political principles. He will begin with those that are pure, they will not be theeretic, as such principles are in England at this moment; but the Spaniard will see them in practice before he has the theory by heart. We must expect to hear of some little disturbances; the change has been great and sudden. In one province of Spain, a priest was sufficiently imprudent to burn a copy of the constitution before his congregation, and the inhabitants of the town insisted on the civil magistrate's putting him into confinement, and bringing him to trial, which was accordingly Another ventured to declaim against it as inimical to, and subversive of, their holy religion; and he was obliged to banish himself from the town. Thus it appears, that the sufferings of the people have been sufficiently great to open their eyes to the impositions which have been practised upon

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them. Some little consternation has occurred at Madrid, in consequence of the violent measures of a club, who have established themselves in that city, under the title of the Lo. rencini. These persons meet, discuss the state of the nation, and even take upon themselves to dictate measures to the administration of government; accompanied with threats, that it would be prudent to put them into execution without delay. How far this is true, it is difficult to say, but any private cabal, who ventures to usurp a controul over the ostensible and responsible ministers of state, such as those of Spain undoubtedly are at this moment, must be injurious to such an administration, because, it is impossible that such a club can have so extensive an information of the real state of the country as the administration must possess. The Cortes will meet in a few weeks, when it is to be hoped that the government will assume a firm and steady aspect. Every thing at present must be in a kind of chaos for want of a due authority to make the necessary regulations and to appoint competent authorities to work the great machine. We might rather feel surprise that the disorder has not been greater than it really has been, than that any should have taken place. Consider the immense number of municipal and other officers of the old system, who were momentarily obliged to lay down all their authorities and emoluments, and see them occupied by those whom they had viewed as enemies, and perhaps had assisted in inflicting some kind of punishment upon them. For we have seen that the greatest confidence was placed in those who had merited a dungeon under the old system, and that immediately on their release, they were appointed to the highest offices. Spain certainly has held out a fine lesson to despots. The lesson they have to read at this moment in Spain, is much more important, and likely to be more useful to them, than all the horrors which attended the revolution of France. The King of Great Britain has now no gold to spare to compt and mar the fruits of the revolution of Spain, as was the case with regard to France. Nearly all the horrors of the French Revolution had their origin in the councils of St. James's aided by British taxes. Almost every scheme that was put in motion to thwart the views and wishes of the French nation, and to distract their councils, was at the instigation of British gold. It may be considered fortunate for Spain that the English government is bankrupt, and no longer capable of assisting the combined despots of Europe to crush the rising and progressive state of liberty and emancipation. The

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English government is now compelled to look at home, and it finds it difficult to protect itself from the violent hands of Englishmen. There are now no mobs to cry Church and King, and burn and destroy the property of every rational. intelligent, and independent man, who could foresee the mischief the measures of the government were calculated to bring on the country, and seeing it were bold and honest enough to condemn such measures. The people are now as careless about mother church and their Holy Religion. as our aristocracy and priesthood are indifferent to the welfare of the people. They are no longer to be charmed into a cry of war against liberty, all over the world, for the preservation of such impositions and bugbears. No, even the party, who call themselves Whigs, can venture to give, as a toast, at their public dinners, " Civil and Religious Liberty all over the World," which I construe to mean the writing and speaking of all opinions, without the fear of punishment, or in other words, that all opinions should be tolerated, whether spoken, written, or printed. If the Whigs do not mean to go so far, they had better have said nothing, for nothing else will satisfy the growing intelligence of the age. But a few years since, our English clergy could inflict terror on any individual, by the act of excommunication from their church; but now, such an excommunication would be laughed at; for such is the multiplicity of sects and opinions, that, if a man be excommunicated from one, he will be received with open arms by another sect, and may have pretensions to being a very religious character all his life time, although he may be one of the greatest villains. The monied man may play any pranks he likes among his fellow-men, without the fear of excommunication from the religious sect to which he belongs. Even among the Quakers, this assertion will stand good; and we could enumerate a few instances to corroborate it, if it were demanded. The Church of England would now embosom the greatest villain, if he were anxious to profess religion, rather than let him join a sect of dissenters, provided he was a man of property and show in the world. Thus by an extended variety of opinions, the power of persecution will be lessened, and true liberty will finally triumph. The intelligence of mankind cannot retrogade; if it loses a little in one spot, it is doubled in another, and frequently makes rapid and sudden starts. If we look back to the best periods of Greece and Rome, they were conspicuous from courage, and the stability of their governments. They reached as

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a height beyond the present age in sculpture, and some other sciences, but in that kind of knowledge which elevates man above the brute, they were very deficient. They were extremely superstitious, and every thing in its turn became the subject of their adoration. The science of chemistry was scarcely known to them, which must be now considered the most important among the sciences. The science of electricity was totally unknown to them, they spoke of an ether or subtle fluid, without the notion of any one single experiment with it. We look to those two sciences as the main engine for the annihilation of superstition, and as the key to all the secretse nature. They are carried on in earnest in France, and other parts of the continent, and we have some celebrated practitioners in England and Scotland. Those two sciences require the fostering hand of a liberal and enlightened nation and government, and in a few years they would reach some thing like perfection: though like nature itself they would be infinite, and researches and discoveries would never cease. is this that makes science delightful, that there is always room for further improvement, and the mind that delights in it might never be dull and unoccupied, but kept in a continua exercise, which would render it the model of nature itselfthe series the intended the right hand should do

EXECUTION OF SANDT, FOR THE SLAYING OF KOTZEBUE, THE GERMAN LIBERTICIDE.

He regretted the attempt on his own life, after considering it,

p impression from the first parrative of suche After a delay of more than a twelve month, this individual has suffered the sentence of the law by decapitation with a sales which we suppose to be the common mode of execution. Germany. The fate of Sandt has excited much satered throughout Europe. His youth, his situation in life as student in an University, the cause of killing Kotzebue, intrepid manner of doing it, his disinterestedness, and last his attempt on his own life, rather than fall by the hand, of se executioner, have combined as so many circumstances to excite an interest and a sympathy towards him, which was never felt towards any other individual in a similar situation of evident, that numbers of the German students have identified themselves with his cause, and although they had not sufficient power to stay the hand of the executioner, still they express their approbation and admiration of the deed of Sandt, and

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his whole conduct. Many of them dipped their handkerchiefs in his blood, and were eager to obtain locks of his hair. The chair in which he sat whilst he suffered decapitation, was purchased at the price of six louis d'ors. Sandt played the martyr in the firmest manner, and declared that in the deed which had brought him on the scaffold to die, he had no other motive than the welfare of his country. If he had never said this. the world would have given him credit for it: for he had no knowledge of the individual whom he slew, further than from his writings, which he considered to be inimical to the true interest of Germany. It was commonly known that Kotzebue was an hired agent of the despots of Europe, to endeayour to stem the torrent of knowledge that had gone abroad, and turn the dispositions of the people into the old channel of brutality and slavery. A body of students, of whom Sandt was one, had had frequent consultations on the writings of this man, and the enthusiasm of Sandt led him to the deed for which he suffered. There was no proof whatever of the idle story which was circulated, that they cast lots which should put him to death. Such an act would have made them all accomplices. Sandt took the only sure and effectual way of accomplishing his desires, by doing it with his own hand, and without letting the left hand know what he intended the right hand should do. He regretted the attempt on his own life, after considering it, and declared that he should think it more noble and fitting to make his exit on a scaffold. We cannot express any abhorrence at this transaction, such lessons are of the first importance both to tyrants and their slavish instruments. We, like others, feel a deep impression from the first narrative of such a circumstance, but it soon subsides into an historical feeling, and we are instinctively compelled to applaud the motive and the deed, as if it happened a thousand years hence. But it unfortunately happens, that tyrants are the last men to take lessons from example and history: their ambition impels them to go on; they are actuated by feelings similar to the common robber, who has often felt himself enriched by his booty, and doubts not but that he shall be equally successful in the next attempt. He thus goes on from time to time until the hand of justice and oppressed innocence arrests his course, and he is only convinced of former misconduct by the near and certain approach of death. The name of Sandt will in future be expressed in Germany with a sigh, and the name of kotzebue with disgust. The history of passing events will be sure to be impartial to the future reader; the capability of writing VOL. IV. No. 7.

history is not now as formerly confined to one individual in an age, almost every man now records his opinions on the events of the day; see bus vituoo aid to betoensain and die troop med ROTICE dship, in the course of his speech, is made by the

to use the following words: - " He believed there

ge traitors in this day who were ready

to set at defiance every principle of bumanity, every ROYAL CORRESPONDENCE,

BETWEEN KING FERDINAND OF SPAIN, AND KING GEORGE

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in how it comes to pass, that he still lives, amidst the innumerable

Since the liberty of the press is extant in Spain, we shall have an opportunity now and then of ascertaining what is going on in the different cabinets of Europe, and guessing at the tempers and dispositions of those who preside in them, by their vague and ambiguous correspondences with each other. The late revolution in Spain must have been a death blow to all the measures of the Holy Alliance. That very country, from whom an acquiescence in its measures was scarcely asked, because, it appeared certain, that Ferdinand would rather anticipate and go before them, than wait for instructions how to proceed: that very country from whom the most cordial co-operation was expected, has, by the blind rashness of the despot who presided over it, GAINED ITS LIBERTY. The thread of this Holy Alliance is now broke, and the best portion of Europe is rescued from its grasp. Its object, no doubt, was to put down that spirit of liberty and independence which has shewn itself in the French nation, and had began to make rapid strides in the English nation, and its sister provinces; and to endeavour to bring the whole of Europe back to that state of ignorance and priestly dominion, which swayed it for so many centuries after the establishment of the Christian religion. But no, the fatal thread is severed at a part, and a crisis, that was not calculated upon; and the whole of the wickedness of this Holy Alliance is exhibited to our view, whilst its projects are blasted for ever. Spain, France, and England, are about to breathe the spirit of liberty, its seeds are scattered, and bearing an hundred fold throughout Germany and Italy; and the Tartar hordes of the North are no longer to be feared, either from their ignorance, numbers, or rapacity. The genial spirit of liberty shall glide into every bosom, and, like the electric fluid, pervade all matter. sent administration of the government are about to add another foul blot on this country by the continuation of the Alien Bill, an offspring of the Holy Alliance, obtaining for themselves the power of expelling whatever foreigner they please from our shores. Such conduct is scandalous and disgraceful among societies of civilized beings, and gieel, on all occasions, in the wellforwar concer project " Old were t their s sentim sonan agree incline men a to say him,

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the only apology which Castlereagh had to make for again bringing forward the measure was, that it was possible, that foreigners might concert with the disaffected of this country and assist them in their projects. His lordship, in the course of his speech, is made by the "Old Times," to use the following words :- " He believed there were traitors in this day who were ready, in the accomplishment of their schemes, to set at defiance every principle of humanity, every sentiment that was worthy of man in civilized society, or that was consonant with the characters of beings in a human shape." We perfectly agree with his lordship in the general terms of his expression, and are inclined to go further than his lordship, and say who they are. Such men are Castlereagh, Sidmouth, and Canning. If his lordship means to say that there are such persons out of the cabinet, we would ask him, how it comes to pass, that he still lives, amidst the innumerable beings who have been mangled under his brutal administration in this country and in Ireland? To hear a man like Lord Castlereagh talk about the lack of humanity in this country, is just like a worn out and diseased prostitute complaining of the general lack of virtue in the fair sex. Has his lordship forgot so soon, and does he think that his countrymen in Ireland have forgot the pitch caps, the floggings to death, the half-hangings, and all the modes of torture, which were practised under his administration, and at his instigation in Ireland? Are there not hundreds in our English prisons, and thousands out of them, groaning under the effects of his administration at this moment? The unblushing impudence of this man is certainly a phenomena in nature. For Lord Castlereagh to talk about the danger of the interference of foreigners with the ill-disposed of this country is strange indeed! For what has his lordship made so many trips to the continent to meet the allied despots? for what, but to crush the bud and to destroy the very seed of liberty in this country? But liberty shall thrive in spite of the enmity, the malignity, or the brutality of Lord Castlereagh, in spite of that majority in parliament, to whom Mr. Brougham lately applied the facetious epithet, of A PACK OF HOUNDS, WITH HIS LORDSHIP AS A WHIPPER IN. Let us be of good cheer, the allied despots now look at Spain as past all recovery. The Spanish nation appears to possess both wisdom and energy for the great work which has commenced there. The sullen disposition which is felt towards Ferdinand by his brother despots is visible in the following letter: - in borallses 318 throughout Cerrany and Italy; and the Tarlar hor

"Sir, my Brother, it rentie beinet ed of reguel

dressed to me, for the purpose of notifying to me, that, in pursuance of the wishes manifested by your people, you had thought proper to acknowledge and swear the political constitution promulgated at Cadiz in the year 1812. I receive this communication of your majesty as a testimony of your friendship, and I pray your majesty to be assured of the sincere interest I feel, on all occasions, in the well-

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being and prosperity of the Spanish nation, as well as in the stability and honour of your crown. I seize this occasion to renew to your majesty the assurances of the real esteem and perfect friendship with which I am, Sir, my brother, HARTWELL HORNE

"Your majesty's good brother, "Not majesty's good brother, "Not majesty's good brother,"

" GEORGE R.

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" At Carlton Palace, April 21, 1820."

The Spanish paper, which published this letter, mentioned, that similar letters had been received from the different sovereigns of Earope, but that the father-in-law of Ferdinand, the Elector of Saxony, had expressed much satisfaction at the recent change in Spain, and that he had complimented his son-in-law on his future prospects of reigning in the bosoms and good wishes of his people. The above letter is the most cool and unfeeling that can be imagined: if we leave out the hypocritical word " brother," it has hardly any pretentions to civility. There was evidently a very different feeling in the writer of this letter to what was expressed towards Ferdinand by the Elector of Saxony, and when we are told that similar letters have been received from other sovereigns, we may judge of the sovereign feeling towards the new state of things in Spain. We suppose that it is the fashion among kings to call each other brother: brethren they certainly are in one respect, they unite as a fraternity to fetter and enslave the human race. But there is certainly a little egotism in the above letter, when king George calls himself the good brother of king Ferdinand: the word good should have been at the head of the letter, as my good brother, instead of ending with your good brother. It is an insult to Ferdinand and an egotism in George, and its stile s about as ridiculous as the stile of the late proclamation for the corenation, addressed to " Our right trusty, faithfully, and entirely well beloved cousins."

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proceed with the seventh chapter -" And the Lord Sanburgte Moses, see, I have made thee a God to lastach, and Aaron thy brother shall be thy prophet. Then shall

reak all that I command thee; and Aaron thy mother shall speak at Pharach, that he send the children of I rack out or his land.

"It will harder Pharach's heart, and realisty my signs and my sader in the realisty my signs and my

vanders in the land of Egypt, But Pharaolishall sot hearlien unto youl,

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being and prosperity of the Spanish nation, as well as in the stability and honour of your crown. I select this occasion, to renew to your medical CONTINUATION REPLY TO THE REV. TOTAUNITION

HARTWELL HORNE'S PAMPHLET, ENTITLED, "DEISM REFUTED," &c. From p. 216.

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This chapter sets out with a menace from a revengeful Deity, of what he will do to Pharaoh his brother Deity. God is made to give himself a new name, JEHOVAH; but this even is a name borrowed from the Heathen world, and corresponds with Jove, Jo, and many other names by which their respective deities were addressed. Moses again goes to the children of Israel, and they refused to listen to him, in consequence of what he had brought on them before. He returns to the Lord who bids him go to Pharaoh, Moses endeavours to excuse himself, on the ground, that he is of uncircumcised lips. What this last phrase means I cannot say, neither can any one tell me, but to me it appears that Moses had not gone through the rite of circumcision, which he feared might be objected to him by Pharach, for the Egyptians as well as the Israelites practiced this rite, and there is every reason to beliggethat the latter borrowed the ceremony from the former. We have also in this chapter for the first time, the parentage of Moses and Aaron, and I would particularly draw the attention of the reader to the following passage, near the end of the chapter. These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt; these are that Moses and Aaron." Can any one for a moment believe, that Moses could have written in this manner of himself, besides what armies are we to sup-pose that the children of Israel formed in Egypt? Armies of murmuring brickmakers?

I proceed with the seventh chapter:

You, III. No. 7.

[&]quot;And the Lord said unto Moses, see, I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wenders in the land of Egypt. But Pharaoh shall not hearken unto you,

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that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord when I stretch forth mine hand upon Egypt, and bring out the chil. dren of Israel from among them. And Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourstone years old, and Aaron fourscore and three years old, when they spake unto Pharaob. And the Lord spake unto Moses and unto Aaron saying, When Pharaoh shall speak unto you, saying, shew a miracle for you: then thou shalt say unto Aaron, take thy rod, and cast a before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had com. manded: and Aaron cast down his rod before Pharaoh, and beforehis servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's me swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. And the Lord said unto Moses, Pharaok's heart is hardened, he refuseth to let the prople go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in And thou shalt say unto him; the Lord God of the He brews hath sent me unto thee, saying, let my people go, that the may serve me in the wilderness; and, behold, hitherto thou wouldes not hear. Thus saith the Lord, in this thou shall know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. And the Lord spake unto Moses, say unto Aaron, take thy rod, and stretch out thine hand upon the waters of Egypt, upon their stream, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there we blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments? and Pharaoli's heart was hardened, neither did he hearken unto them; as the Lord had said. And Pharaoh turned and went into his house, weither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the

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river. And seven days were fulfilled, after that the Lord had smitten And the Egyptians shell know that I am Pavir ad

This chapter commences with a most singular remark. 4 And the Lord said unto Moses, See I have made thee a God to Pharaoh: and Aaron thy brother shall be thy prophet." What inference can be drawn from this? Moses a god, and Aaron his prophet? Accordingly Moses begins to give Phamoh a proof of his power in necromancy, and turns Aaron's rod into a serpent. Pharaoh to shew Moses that he is a god of equal power, sends for his prophets or magicians, and makes them do the same. But Aaron's rod swallowed all the others! This must have been a clever trick: the Indian Juggler's swallowing a sword could not be more astonishing than this, The story is not complete here, for we have no account that the serpent was re-converted to a rod, and yet we find it called a rod again when Moses goes to meet Pharaoh at the water side, and changes all the water into blood. We are told that all the water was turned into blood, both that in the river, and all that the Egyptians had in their houses, in their wells, or in their cisterns, and that all the fish in the river died, and the river stank, and there was blood throughout all the land of Egypt. Directly after we are told that the Egyptian prophets did so with their enchantments: really this is too bad even for the Bible! Where could the Egyptians find water to do it? Another circumstance would be that the lack of water for seven days in so hot a climate would have killed every animal, man or beast, except the camel. So much for these two adial inits annine of our bresmiracles.

proceed with the eighth chapter:

And the Lord spake unto Moses, go unto Pharaoh, and say unto him, thus saith the Lord, let my people go, that they may serve me, And if thou refuse to let them go, behold, I will smite all thy borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. And the Lord spake unto Moses, say unto Aaron, stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, intreat the Lord, that he may take away the frogs from

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me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, glory over me : when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, to-morrow. And he said, be it according to thy word: that thou mayest know that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoli. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. And the Lord said unto Moses, say unto Aaron, stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there was lice upon man, and upon beast. Then the magicians said unto Pharaoh, this is the finger of God; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said. And the Lord said unto Moses, rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, thus saith the Lord, let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses, and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end that thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be. And the Lord did so; and there came a grievous swarmof flies into the house of Pharaoh, and into his servants houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of And Pharaoh called for Moses and for Aaron, and said, goye, sacrifice to your God in the land. And Moses said, it is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyp tians before their eyes, and will they not stone us? We will go three days journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only yeshall not go very far away: intreat for me. And Moses said, behold, I

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of II go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord. And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharoah, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go."

The next miracle that is presented to us, is that of the frogs, and we are told that they went into houses, the bed-chambers, and even into the ovens. Now we know that a frog is a very timid and harmless creature, that it seldom leaves the pool or river, unless by night, and that it immediately leaps into the water on any thing approaching it. They could not live long out of the water, being an amphibious creature, yet we are told that they went into the overs of the Egyptians, whilst they were hot I presume! I should mention that the Nile, at the time of its inundation, is rubrified by the quantity of red soil which it brings down with it, and that when the waters subside from the land, they leave this red earth as a manure for the ground, which makes the land of Egypt so extremely fertile; this river also abounds with frogs, and no doubt when the waters subside and return to their channel, many are left on the ground. This I consider to be the ground of those two miracles, or an excuse for forging them. We find that the magicians could also bring up frogs from the river. Moses is put to many schemes before he does something that they cannot do. We are told again in this chapter that Moses performed two other miracles which the Egyptian prophets could not do, the plague of lice and the plague of flies. I am not aware that Egypt abounds with lice, they generally arise from a want of cleanliness, which I think cannot be charged in the present day on Mahometans, who are more particular than the Jews in their ablutions and purifications. Egypt abounds with the Musquito fly, a dreadful annoyance to those whom they bite. We find that those plagues are removed, and that God amuses himself with hardening the heart of Pharach, that he might indulge his appetite with a little more cruelty. We must now take our leave of the Egyptian magicians as they are represented as being foiled by Moses, but we must recollect, that it is a Jew who tells the tale, and of course he would not have any one to outwit Moses.

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I proceed with the ninth chapter: bout salt lie at limited year

Then the Lord said unto Moses, go in unto Pharach, and tell him, thus saith the Lord God of the Hebrews, let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still. Behold the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous mur. And the Lord shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the chil. dren's of Israel. And the Lord appointed a set time, saying to morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent and, behold, there was not one of the cattle of the Israelites dead And the heart of Pharaoh was hardened, and he did not let thepeoplego. And the Lord said unto Moses and unto Aaron, take to you hand fuls of ashes of the furnace, and let Moses sprinkle it toward the heavening the sight of Pharaoh. And it shall become small dust in all the land of -Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashe of the furnace, and stood before Pharaoli; and Moses sprinkledit up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand be fore Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoke unto Moses. And the Lord said unto Moses, rise up early in the morning, and stand before Pharaoh, and say unto him, thus such the Lord God of the Hebrews, let my people go, that they may serve For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Beidd, to morrow about this time I will cause it to rain a very grievous hal, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoli made his servants and his cattle flee into the houses: And he that regarded not the word of the Lord left his servants and his cattle in the field. And the Lord

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said unto Moses, stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and apon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and heast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Mores and Agron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, as soon as I am gove out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hall; that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God. And the flax and the barley was smitten; for the barley was in the ear, and the flax was boiled. But the wheat and the rye were not smitten: for they were not grown up. And Moses went out of the city from Pharaob, and spread abroad his hands unto the Lord : and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he suned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses." you tel awardelf and to held brod saite

In this chapter we are told, that by a cruel miracle, all the cattle in the land of Egypt were destroyed by a murrain, and they are described as consisting of horses, asses, camels, oxen, and sheep. Now we were told in the book of Genesis, that a shepherd was an abomination to the Egyptians, which led me to consider, that the Egyptians were not in the habit of keeping and breeding sheep and oxen; and commentators have escribed two reasons for this: the first is, that a band of shepherds had once overrun and conquered the land of Egypt and committed great cruelties and excesses among the people, which, ever after, made the Egyptians loathe, and detest a shepherd: the second reason is, that as there are no pasture lands in Egypt, they cannot rear their flocks to any advantage, as but little or no rain falls in that country, and the land entirely depends on the exundation of the Nile for maisture, after which exundation, they plant their various kinds of seed

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for corn, &c. I was rather surprized, though I did not think it worth notice, when I read of Pharaoh telling Joseph to select the most skilful of his brethren, and place them over his (Pharaoh's) flocks of cattle. I understand from such antient history as we possess, which can only be considered a mixture of fact and fable, the latter generally preponderating, that the early inhabitants of Egypt worshipped almost every kind of animal, and consequently, that they did not kill any animals, nor use them as food; hence, we might, from all those circumstances, and from the former assertion in Genesis, wonder what oxen and sheep there could be in Egypt, since we are distinctly told, that none of those in the land of Goshen that belonged to the children of Israel died: which circumstance, it is further stated, hardened Pharaoh's heart still further.

The next miracle, which those cruel Gods, Jehovah and Moses, with their prophet Aaron, practised on the Egyptians, was to sprinkle handfuls of ashes, taken from a furnace, in the air, in the sight of Pharach, which ashes became small dust throughout the land of Egypt, and produced boils or blains upon both man and beast. And it appears, that the God Moses spit his spite upon the magicians of Egypt, the better to convince them that they were not equal with him, for they also were covered with boils, and could not stand before him We have a most striking instance in this chapter, that the God whom the Jews worshipped, was considered the patron of vice and cruelty. The God Jehovah, tells the God Moses to say to the Egyptian God, or Pharach, as follows:—"For "I will at this time, send all my plagues upon thine heart, "and upon thy servants, and upon thy people; that thou "mayest know that there is none like me in all the earth " (Here is an evident contest for superiority.) For now I "will stretch out my hand, that I may smite thee, and thy people with pestilence; and thou shalt be cut off from the a earth. And in very deed for this cause have I raised thee " up, for to shew in thee my power; and that my name " may be declared throughout all the earth." Can this be an omnipotent, and all-merciful God? No! This chapter concludes with the miracle of the thunder and the hail which killed both man and beast which were in the field, and all vegetation, and every tree was destroyed. Now, this chapter in itself is enough to destroy the authenticity of the whole Bible. The stupid inventor of those terrific plagues of Egypt has first destroyed all the cattle with a murrain, which signifies a rot or wasting away, he then when they are dead, covers them with boils and blains, he kills them a second time with the hail, and lastly, we shall find that he drowns all the horses and asses in the Red Sea, and thus kills them a third time. Yet this is called the Book of Truth! The word of God! And such like lying epithets.

I proceed with the tenth chapter:

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" And the Lord said unto Moses, go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: And that thou mayest tell in the ears of thyson, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord. And Moses and Aaron came in unto Pharaoh. and said unto him, thus saith the Lord God of the Hebrews, how long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers' nor thy father's fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. And Pharaoh's servants said unto him, how long shall this man be a suare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Phatach: and he said unto them, go, serve the Lord your God: but who are they that shall go? And Moses said, we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. And he said unto them, let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence. And the Lord said unto Moses, stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the And the locusts went up over all the land of Egypt, and restell in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the

fruit of the trees which the hail had left : and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go. And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither. But the Lord hardened Pharaoh's heart, and he would not let them And Pharaoh said unto him, get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, thou hast spoken well, I will see thy face again no more," nor shall be like it any

A little more cunning is displayed with respect to the locusts: the fabulist has only allowed them to destroy what the hail had not destroyed of vegetation. Those flights of locusts are by no means uncommon in Egypt, and the countries about it, and their numbers and destructive qualities, can only be comprehended by travellers and others, who have witnessed them. A Their appearance in those countries is natural, and not miraculous. The next story, or plague, or miracle, or what else the reader likes to call it, is the darkness that might be We might imagine this to have been one of our intense London fogs, did we not know, that they are not incident in Egypt, nor throughout Asia and Africa, nothing of the kind ever occurring in those parts; therefore, the fable of this miracle of darkness, must have arisen from the circumstances of a total eclipse, if any ground be sought for it: but even the darkness of an eclipse lasts but for a few minutes, and is not such a darkness as is described in this chapter, for, if the atmosphere be clear, we have a light from the stars, similar to a star-light night. Whether the author of the book of Exodus be the author of the book of Genesis, or not, he was equally ignorant of the properties of light and darkness. They are represented as if this Jewish Deity could hold light in one hand and darkness in the other, and scatter them just as he pleased, as we are told here; that in the houses of the Egyptians, there was darkness, and in the houses of the Israelites there was light. A proof of the miracle, cries the Jew and the Christian. I, who believe in nothing supernatural, say it is a proof of a fable.

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And the Lord said unto Moses, yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, thus saith the Lord, about midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne even unto the firstoorn of the maid servant, that is belind the mill; and all the firstborn of beasts. And their shall be a great cry throughout all the land of Egypt, such as there was hone like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know, how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Auron did all these wonders before Pharaoli: and the Lord hardened Pharach's heart, so that he would not let the children of Israel go We might imagine this to have been on bast sid la tonse

The first part of this chapter makes the Jewish Deity the patron of theft; and not only the patron, but the instigator. The conclusion of the last chapter told us that Pharaoh drove away Moses, and bid him, if he wished to live, to see his face no more! To which Moses replied, "I will see thy face no more." In the present chapter, we find Moses talking to Pharaoh, in a much higher strain than usual, and

quitting him with great anger. I presume, he was not yet the meekest man on the face of the earth. There is a strange incoherence and jumble of words in this chapter, without order or connection, beginning or end. On examining the commentators, I find there is a deficiency of eight verses to what is found in the Samaritan copies, which is generally allowed to be the original of the Bible.

Cursed be he that hath taken away those eight verses from

the word of God.

I proceed with the twelfth chapter:-

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, this month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, in the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the laud of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment : I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt, And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye cat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that

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which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ve shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. Then Moses called for all the elders of Israel, and said unto them, draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye become to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, what mean ye by this service? That ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the first born in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

you; no makeer of work shall be alone in them, save that

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the sujourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. And the Lord said unto Moses and Aaron, this is the ordinance of the passover; there shall be no stranger eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall be eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies."

I have inserted the whole of this long chapter, because, it forms the conclusion of what have been termed the plagues of Egypt, and because, there is much matter in it for consideration. It forms also the commencement of the Jewish sacrifice of animals, if we except the story about Abraham and Isaac, the ram in the thicket, and the angel hallooing out of the clouds to them. The last of the Egyptian plagues consists of the destruction of all the first-born of both man and beast, as stated in the eleventh chapter, and both men and cattle, as stated in the twelfth chapter. This is an additional killing of the cattle, which I have not anticipated, and will make in the whole, the fourth time of killing some of them: first by murrain: secondly, by the hail-storm: thirdly, by slaying the first-born: and fourthly, by drowning them in the red sea, with the addition of covering them with blains and boils after the first time of killing them. Poor cattle, what offence could onf

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ye have given to this inexorable Jewish Deity! We are informed that after this last act of cruelty towards the Egyptians, the Israelites took advantage of their terrors, stripped them of every thing they had that was valuable, and then walked off to worship and sacrifice to their God Jehovah, after residing in Egypt four hundred and thirty years to a day. This time is positively and precisely stated, years to a day, but those who, have vainly attempted to affix a chronology to the Bible history, have found it necessary to cut off one hundred and eighty years of this time, the better to make the contradictory statements tally, and by way of excuse say, that the greater number of years should be dated from the time of the first promise of Jehovah to Abraham about his posterity. Nothing can be more distinct than the statement in what is called the authorized version, in the following words: "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years." This book is made the word of God commentators beware. by an Act of the English Parliament, and this book says, cursed be he that addeth or taketh any thing from me.

As we shall find much matter in the Bible relating to the Jewish sacrifices as alleged to be ordered by their Deity, and as this chapter affords the first instance of such an order, it may not be amiss to give the sacrifice of animals a consideration in this place, confining myself to the mere sacrifice of an animal to the Deity, and not touching upon what part he would eat himself and what part he would leave for the priests and the people, but leaving this for a further observation when we arrive at a proper place. The Jewish God is here represented as ordering the children of Israel to take a lamb for each family, or where the family is small, to unite with another, to kill it in the evening, sprinkle the blood on the door-posts of the house, roast it by a fire, and eat it all up before the morning, with the legs and the purtenance thereof; (whether the skin be considered as belonging to the purtenance we are not informed) and further, that they should eat it, in a great hurry, with their shoes on their feet and their staff in their hand (lest any thief or dog should come in to steal a bone or a joint I presume).

animals, whether human or gregarious, either to the Jewish or any other of the heathen Deities, without feeling the strongest disgust for the sacrificers and sympathy for the animals

sacrificed. It is many years since I first reflected on this species of superstitious cruelty; even before I had attempted an enquiry whether the Bible was a book of truth or false. hood, or had my suspicions drawn to this point. The sacrifice of human beings, which is so copiously related in all our classic school books, and in all that is preserved or feigned of ancient history, cannot fail to excite both horror and disgust, The sacrifice of birds and beasts, as ordered in the Jewish law, is one of the strongest proofs that it has no other than a human foundation. Can any sympathetic and feeling mind imagine, that the great Creator and preserver of the Universe, that great cause which embraces universal nature, can delight in the reeking blood and bodies of animals, that he can partake of them when roasted, and have his appetite excited, and his anger appeased, by the unctious smell which has been impiously said to gratify his olfactory nerves, just as if he were as gross and carnal as the sacrificers themselves. No. he cannot. He who believes in an omnipotent and all-merciful God cannot attribute so horrid a character to him. The philosophic mind considers that every animal, every atom, of the creation is alike the constant care of the God of nature, To say that he requires a burnt offering to gratify his hungry appetite, or to appease his anger, is an act which can alone give us a definition of the word blasphemy. It is the height of wickedness and impiety: it is far worse than Atheism. An Atheist is a character that may defend himself and be defended; he may possess a brilliant, philosophic, and accomplished mind, happily endowed with morality, virtue and humanity; but he who pretends to believe in a God, and fancies that his God delights in the blood of animals, must be a carnal, brutal, and sensual man: a man whose whole study is the gratification of his appetite, a man who compares his God to his own stomach and habits: a man with grovelling and filthy ideas, scarce superior to the hog which wallows in the mire. thereal; (whether the akin be considered as belonging to

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